

The Japan-British Exhibition and the Idea of “Human zoos”

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ABSTRACT

The Japan-British Exhibition was held at Shepherd's Bush in London in 1910. The exhibition succeeded in attracting public attention, displaying Japanese art, handicrafts, silk goods and so on. In particular, spectators were deeply impressed when they entered into the Japanese garden, called “Poetic Japan” or “Fair Japan”.

In this exhibition, various kinds of entertainment, for example, *Sumou* wrestling, were performed to attract spectators. At the same time, aborigines of Taiwan and the Ainu of Hokkaido were displayed their customs, manners and physical characteristics in “native villages”. It was clear that they were observed as objects of “human exhibit”. Furthermore, many Japanese craftsmen participating in the exhibition, were also exposed from the Orientalist's point of view.

This paper aims to describe the details of the Japan-British Exhibition from a historical-anthropological standpoint.

Key Words: Japan-British Exhibition, Human zoos, aborigines of Taiwan, human display

The Conception of Social Aesthetics (3) : Sanshiro Ishikawa's Social Symphony

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ABSTRACT

Sanshiro Ishikawa (1876–1956) is well known as an anarchist thinker and activist in pre-war Japan. Yet, it is not known that Ishikawa was a Japanese translator of August Comte's *Philosophie Positive* and a proponent of Social Aesthetics as a new intellectual and social practice. Through a close and extensive reading of Ishikawa's *Anarchism as Social Aesthetics* (1932) and other writings, this paper explores a potential of aesthetic social inquiry in contemporary society. To anticipate the conclusion, Ishikawa's Social Aesthetics can be revived as a new manner of doing social research if its epistemological difficulties are neutralized on the basis of contemporary advances in sociological and aesthetic theory.

Anarchism as Social Aesthetics opens with the following statements. "Social Aesthetics is not a social study of aesthetics. Nor is it a sociological study of the aesthetic. What I mean by Social Aesthetics is a study of social phenomena *per se* as objects of our aesthetic appreciation. While Jean-Marie Guyau studied arts sociologically, I hope to study society aesthetically." Instead of a sociology of the aesthetic (or beauty), Ishikawa proposes *an aesthetics of the social*. Such an innovative attempt has serious implications for our conception of social knowledge, since it not only undermines the privileged status of 'science' in social knowledge, but also unfastens the grip of arts in our aesthetic understanding of the world. Moreover, Social Aesthetics is not merely a proposal for a new academic field, but also an integral part of intellectual and social activism aiming for the betterment of society.

Ishikawa's Social Aesthetics attempts to describe 'social beauty' distinct from artistic or natural beauty. Ishikawa *sees* 'a combined netlike organization twill weaved crosswise' in the society where people's small associations in various regions and occupations ally themselves to each other and extend their networks to the whole world. In such movements, Ishikawa also *hears* 'a social symphony' of multiple melodic flows and developments. In comparing such a *spontaneous social organizing of work and life* to a kind of artwork, he points out that 'social beauty' as 'the unity of the multiple' glitters out in the social situations where "each and every one is free to act spontaneously", "a consistent rhythm is developing," and "each and every one has his /her special melody to play." Such an understanding of 'social beauty', together with his ideal of 'the ethos of competitive advance and mutual demonstration' ("If you are the superior, show your superiority; if you are the inferior, show your inferiority. And then, cooperate together!"), his ideal of 'nudist social life' and 'indigenous earthly life' (dominkurashi), constitute Ishikawa's conception of aesthetic democracy.

Ishikawa's proposal for Social Aesthetics has some epistemological difficulties. How is it possible that we perform an aesthetic observation of an abstract entity called 'society'? And, how can we, as 'participating observers' heavily influenced by the very social interests and desires, perceive *correctly or at least non-arbitrarily* the aesthetic quality of 'society'? In order to neutralize, if not resolve, these difficulties, we need to supplement Ishikawa's ideas with other significant developments in sociology and philosophical aesthetics. Among these developments are G. Simmel's analysis of 'sociality as sociological art', W. Morris's proposal for 'the extension of art into everyday life,' S. Kuki's analysis of 'the structure of Iki,' G. Böhme's 'aesthetics of atmosphere in communications', A. Stratti's 'organizational aesthetics,' and recent efforts in social and human sciences to experiment with the concept of 'social aesthetics' by A. Berleant, D. McDougall, J. Kosnoski and others.

In the concluding part of the paper, I refer to my own works for the development of contemporary Social Aesthetics, and point out several promising lines of research for the future.

Key Words: social aesthetics, Sanshiro Ishikawa, social beauty, netlike organization, social symphony, anarchism, democracy

“The Social” as a Sociological Problem

Yousuke KOTO

ABSTRACT

This paper is an introduction to a general overview of the 150-year history of sociology from the middle of the 19th century to the end of the 20th century. Sociology, in this case, is a discipline comparable to jurisprudence and economics, and is clearly identified as a different discipline from social science in general. It is the story of the rise, decline, and revival of “the social” that provides clues to describe the history of sociology.

Sharing the same route with such terms as “socialism” and “social problem,” “sociology” first appeared as a new word in the 1830s. “Social problem” was the most popular phrase that was well known to members of every stratum from the top to the bottom in the 19th century. The February Revolution of 1848 was an epoch-making event that created a horizon and domain—inevitably called “the social”—by placing social problem in the center, around which various terms preceded by the adjective “social”, e.g. social movement, social reform, social policy, social work, social gospel and so on, are arranged.

Whereas social science in general has gradually been formulated since the 16th century in order to make a scientific study of “society”, sociology can be designed as a new science that focuses on “the social” as its own discussion target. As symbolized by the statement; “you know, there is no such thing as society. There are individual men and women, and families.”, made by former British Prime Minister Margaret Thatcher in 1987, “the social” was born in the middle of the 19th century and had a history of being guided to death in the fourth quarter of the 20th century.

What drives the developmental process of sociology is the history of the rise and fall of “the social” as mentioned above.

Key Words: sociology, social problem, the social.

Measurement of Ethnic Identity (1) : A Case of Korean Minority Youth in Japan

Myungsoo KIM

ABSTRACT

The purpose of this paper is to conceptualize the construct of ethnic identity and try to give an operational definition so that theoretical ideas from this area of study can be applied to Korean minority youth in Japan. The paper is divided into four sections: a review of the literature in the measurement of ethnicity and ethnic identity; the development of an operational definition; the meaning of each index as the ethnic identity among the Korean minority youth in Japan; and implications of the measurement of the ethnic identity for the study of ethnicity.

In the measurement of ethnicity, there are, in general, three approaches: the nativity approach, the subjective approach, and the behavioral approach. Although the nativity and subjective approaches are most frequently used in the field of sociology in the United States, the behavioral approach may be or seems to be the most reasonable technique to employ so long as there is no necessity of comparing with different or other ethnic groups. It was confirmed, as a result of the application of the behavioral approach, that; (1) ethnic identity among Korean minority youth can be divided into two ethnic orientations; (2) one orientation is based on emotional ties with the brotherly ethnic group (relation orientation); (3) the other orientation is based on instrumental behavior related to ethnic issues (instrumental orientation).

Key Words: measurement of ethnicity nativity, subjective, and behavioral approaches

Methodological Discussions in the Development Study on the Evaluation Surveys of the Japan Foundation Performance

Kazufumi MANABE

ABSTRACT

The Japan Foundation was established in 1972 as a specialized agency to promote international cultural exchange, and became an independent administrative institution in 2003. From that time on, the systematic implementation of an evaluation process has become mandatory. The development study on the evaluation survey methods is an important/ integral part of this effort.

One more important meaning that can be attached to these evaluation surveys is that they act as the proposals for new methodology used in this area of applied social research.

The purpose of this paper is to classify, explain and discuss the variety of methods used for the evaluation surveys of the Japan Foundation performance in Korea (2006) and Germany (2007).

The methods used in this study are classified by modes of observation as follows:

1. Indirect observation: Content analysis of the various materials (e.g. newspapers, magazines, books and so on)
2. Direct observation:
 - (1) Intensive method: Interview
 - (2) Extensive method: Survey research

The methods of data analysis collected by means of observation are classified using three different criteria as follows:

1. Classification by the “nature” of data
 - (1) Standardized data: Quantitative data (Survey data)
 - (2) Non-standardized data: Qualitative data
2. Classification by the “purpose” of research: In the case of survey data
 - (1) Descriptive analysis
 - (2) Conditional analysis
 - (3) Structural analysis
 - (4) Change analysis
3. Classification by the “technique” of data analysis: In the case of survey data
 - (1) One variable: Frequency Distribution (Simple-Tabulation)
 - (2) Two variables:
 - a) Cross-Tabulation
 - b) Median Regression Analysis
 - c) Correlation Coefficient
 - (3) More than two variables: Multivariate Analysis

In this paper I explain how I tried to use the above-mentioned methods for the evaluation surveys and their data analysis, and discussed the advantages and disadvantages of each of these methods.

Key Words: methodology, development study, evaluation survey, the Japan Foundation

The Exploitation Structure, Picaresque Hero Myth by Name

Takashi MATSUMOTO

ABSTRACT

A juvenile gang environment is a ruthless environment, with restrictions and constraint consisting of a strict hierarchical or pecking-order party relationship. This environment also has rampant violence and exploitation activities such as *Yakire* (a fund-raising campaign) and *Zyounoukin*, *Kanpa* (money paid to the authorities). The degree of restrictions and constraint cannot be compared to either a school or routine home environment. And, self-presentation as a juvenile gang (picaresque hero, in their subjective world) means participant of this communality (exploitation structure). Delinquency and delinquent behavior such as underage-drinking or smoking, motorcycle riding, extortion, or shoplifting is not possible for individuals until they join a juvenile gang. In their own words, “we never allow others to get in the way of our territory!” These matters are repeatedly emphasized in journalistic reports that deal with delinquency and bullying. However, contemporary sociology research fails to mention these. Therefore, this paper attempts to suggest a more holistic and comprehensive framework in which juvenile gang research should advance in future.

Key Words: delinquency, fraud, violence

Doing Social Aesthetics: A Comparative Study of Shopping Arcades in Kobe City

Shingo FUJISAKA

ABSTRACT

In this paper, I try to elucidate the concept of '*social beauty*' by reflecting on my own field notes concerning two large shopping arcades in Kobe City. Through an empirical application of Kojiro Miyahara's Social Aesthetics to the study of social spaces such as shopping arcades, I attempt to demonstrate the contemporary significance of the aesthetic understanding of social phenomena.

We feel beauty not only in works of art, natural landscapes and urban sceneries, but also in the minute corners of daily life, in casual exchanges with friends, in parties and meetings, in buses and trains, and on the street. Beauty often glitters out in life's small-scale, and subtle social interactions. Miyahara calls such beauty we encounter in the midst of social interactions '*social beauty*,' and refers to 'the aesthetically good' of certain social situations *per se* where persons inter-act with each other. It is an experience of the wealth of association. Only when we appreciate these *fluid and relational situations* from within, does our understanding of 'society' reach into its deeper dimension which is not semiologically decodable, but *experientially sensible*.

'Social beauty' entails a unique feeling of peaceful pleasure. This feeling is neither subjective nor objective. It is not a 'sense pleasure' caused by our physiological reactions, nor an 'ideational pleasure' which accompanies our conformity to prevailing social morality or conventions. The pleasure of 'social beauty' emerges in the encounter between the semi-subjective and the semi-objective. It emerges not in the private world of liking /disliking, nor in the public world of goodness/badness, but in the *common* world of beauty/ugliness.

We can discuss various social spaces from the social aesthetic point of view. The aesthetic quality of a shopping arcade depends on the presence/absence of the pleasure of 'social beauty' therein. I describe in detail several aspects of 'social beauty' encountered in the Minatogawa Shopping Arcade, which narrowly survived the Great Kobe Earthquake in 1995; its netlike alleys and small shops have been rather dilapidated, and yet, remain vibrant and full of local shoppers. In contrast, it is difficult to find 'social beauty' in the Shin-Nagata Shopping Arcade which was destroyed by the quake and has been reconstructed and enlarged ever since. Its streets and commercial facilities are clean, comfortable and brand new, but are desolate and far from lively.

What, then, are the characteristics which are conducive to the emergence of 'social beauty'? Based on the intensive observations of the two shopping arcades (which I frequent as a local resident), I identify two groups of such characteristics. The first group is situational and semi-objective: 'vibration,' 'rhythm,' 'symphony,' 'communication for its own sake,' 'sociality in its own right' and 'free play'. These characteristics are clearly present in Minatogawa, where local residents and shoppers from nearby have collectively maintained the vibrant social atmosphere. By contrast, in Shin-Nagata, these characteristics have been sacrificed in favor of the latest architectural, informational and market-economical technologies. These technologies contribute to the private 'sense pleasure' ('clean and comfortable') and public 'ideational pleasure' ('safe, secure and trendy'), but not to our *common pleasure of vibrant sociality*.

The second group is perceptual and semi-subjective: 'perceiving the situation all at once,' 'understanding through aesthetic mutuality', and 'the installation of dessin.' These are the characteristics required for us as 'participating observers' of social interactive situations. An aesthetic appreciation of a social situation depends on our own attitudes toward that situation. Persons preoccupied with physical comforts, economic gains or political correctness can never encounter 'social beauty,' even if the situation is full of 'vibration,' 'rhythm,' 'symphony,' 'communication for its own sake,' 'sociality in its own right' and 'free play'.

Although tentative still, this paper shows a promising line of empirical social research based on the idea of Social Aesthetics.

Key Words: social aesthetics, social beauty, vibration, rhythm, installation of dessin, shopping arcade

A Theory of Relative Deprivation Revisited (1)

— *The American Soldier* —

Kenji KOSAKA

ABSTRACT

The concept and theory of relative deprivation is the most important contribution to contemporary sociology. Since the work of *The American Soldier*, the concept and theory has been developed and elaborated not only by Merton, and Runciman, but also by such scholars as Boudon, Kosaka, Hamada and many others. Now there seem to be some discrepancies in interpretations of the concept among scholars. In order to build up a more systematic theory of relative deprivation in the future, the present paper attempts to go back to the original study of *The American Soldier* to locate the exact meaning of what was meant originally, by asking (1) whether the data reported in the work tells something about relative deprivation in the first place, (2) whether the concept refers to objective phenomenon or subjective phenomenon, and (3) whether the concept addresses the individual actors perception or the group situation. We conclude that the concept addresses the structural constellation where the rate of promotion and the rate of satisfaction, as a revelation of structural constellation, are inversely related.

Key Words: relative deprivation, *The American Soldier*, satisfaction/dissatisfaction

Statistical Data Analysis by the method of correspondence analysis

Keiichiro NAKAYAMA

ABSTRACT

Correspondence analysis is a statistical method to analyze and describe graphically and synthetically large amounts of data, which are the results of social investigation. I explain the essence of the theory of correspondence analysis and show how to apply it to the social investigation by implementing the software R program.

Key Words: correspondence analysis, multiple correspondence analysis, R